

S.A. 395.

1526 1609

A
S E R M O N

Preach'd at

F R O M E,

IN THE

County of *Somerset,*

January the 20th 1715.

Being the Day of

PUBLICK THANKSGIVING

For His MAJESTY

King *G E O R G E's*

Safe, Quiet, and Happy Accession to the Throne.

By *J O H N B O W D E N.* R

Publish'd at the Request of several that heard it.

L O N D O N:

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SE R M O N

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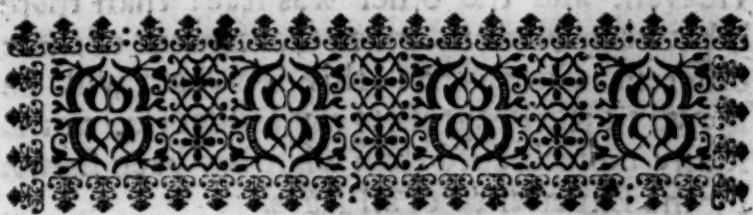
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ECCLES. X. 16, 17.

*Wo to thee, O Land, when thy King is
a Child, and thy Princes eat in the
Morning.*

*Blessed art thou, O Land, when thy
King is the Son of Nobles, and thy
Princes eat in due season, for Strength
and not for Drunkenness.*

IN these Words Solomon who was
himself a great and a wise King,
teaches us how much the Misery
or Happiness of a People is owing
to those that Govern them. We have
here two Prospects set before us
that are of a quite different Nature; the one
very dark and dismal, the other as bright and
charming: The dark and dismal Prospect, is
a Land whose King is a Child, and whose Prin-
ces eat in the Morning. The other is a Land
whose King is the Son of Nobles, and whose Prin-
ces eat in due season, for Strength and not for
Drunkenness. And certainly there was not more
difference of Old, between Egypt and Goshen,

when the one was infested with Plagues from Heaven, and the other was free; than there is between Nations under Governours of these different Characters: this is what will be shewn in the Progress of my Discourse, nor is it any more indeed than what has been shewn by the Experience of all Ages.

I shall here ~~explain~~ explain and prove the several Parts of the Text, and then add some useful Inferences.

Wo to thee, O Land, when thy King is a Child, and thy Princes eat in the Morning. We have here an Account of two Things which bring Wo and Calamity on a People, viz. *When their King is a Child, and their Princes eat in the Morning.*

I. One Thing that is said to be of very mischievous Consequence to a People, is, when their King is a *Child*: Now a King may be call'd a Child in two senses. 1. With respect to Age. 2. With respect to his childish Qualities: And in both these respects it may very well be said, *Wo unto thee, O Land, when thy King is a Child.*

1. *Wo to that Land whose King is a Child, with respect to Age*; to whom the Sceptre falls in his Minority, before his Reason is come to any Ripeness, or he has made any tolerable Improvement in Knowledge, before he is capable of understanding the Nature, or being endow'd with the Spirit of Government. A Nation under such a King, must needs be expos'd to great Danger, and all its Affairs be in a very unsettled, and fluctuating Condition. The King being a Child, must be under the Government of others; must have Tutors, Guardians, Protectors, Counsellors, &c.

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These must have the Management of him, and the Affairs of the Nation, in his Minority; and a world of Mischiefs commonly arise from hence. They are either so devoted to Sloth and Sensuality, that they have neither Time nor Heart seriously to attend the Publick Affairs, nor to infuse good Principles into their Young Prince's Mind, to adorn them with Wisdom, Vertue, and the Fear of Almighty GOD: Or else they are so swell'd with Pride and Ambition, that they differ, and quarrel among themselves, and so the Nation is rent in pieces, and all its Affairs go miserably to wreck. Such commonly is the woful State of a Nation, whose King is a Child, with respect to Years. *France* at this time trembles at the Prospect of such a Minor King. Their presumptive Heir to the Crown is a Child, and the present King is very old; so that they are threatned with the Curse of having a Child to reign over them in this literal Sense. And Men of any Thought and Fore-sight among them, are, no doubt, very apprehensive what will be the Consequences of such a Government, and the rather, because they have more than once already experienc'd them to be very dismal. But,

2. Wo to that Land, whose King however numerous his Years are, yet resembles a Child with respect to his *Qualities*. This is the Sense that some think most proper here, which they gather from its agreableness with the following Clauses of the Text. Now for a Land to have its King a Child in this sense, is to be subject to greater and more certain Evils, than when he is a Child on the Account of his Years. 'Tis an Affliction indeed grievous

vous to be born. And when a People is thus accursed, it is a plain Sign that G O D is greatly offended with them.

But I shall here mention some of the Qualities or Properties of such Kings : From whence it will soon appear, how well it may be said, *Wo be to the Land*, that is thus govern'd.

1. One Property, is Ignorance ; Children, you know, are very ignorant, are acquainted but with a small number of Things, and their Knowledge has a great mixture of Confusion and Uncertainty, and Things that have but the least Difficulty, puzzle and amaze them. That King then, is a Childish one, who has little Sense and Knowledge to boast of, who is ignorant of what, as such, he ought to understand, who knows not the Nature, Ends, and Use of Civil Government, who is unacquainted with the Laws, and Constitutions of of his Country ; who understands neither the Duty he owes to his People, nor their Duty to him, nor the proper Bounds of both ; who is ignorant both of Things and Persons, has no Eyes to discover Demerit, Desert, or approaching Dangers, nor Skill to avoid those Evils that threaten, or to remove those that are fallen upon a Nation.

2. Another Property of such Kings, is, to be stubborn, froward and perverse. Children, you know, are apt to be cross and peevish, and violently set upon having their Humour gratify'd, tho' in Things never so hurtful to them ; and if you go in the least to contradict them, they will presently be all Rage and Uproar ; and were their Power equal to their Will, Wo would be to those who should
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any way offend them. A Childish King then, is One who is stubborn, froward and contentious, is ready upon every slight Occasion to fall out and quarrel with neighbouring Princes, and with his own Subjects, and loves to execute Vengeance in the severest manner, who can't bear any Contradiction, tho' on the most reasonable and necessary Occasion; who instead of governing according to the Laws, and of inviolably keeping his Oaths and Promises, and making the Good of his People his great Aim in ruling over them, is govern'd by mere Caprice, and arbitrary Humour, and sets Will and Pleasure in the room of the most solemn Laws and Compacts.

3. Another Property of a Childish King, is Fickleness and Inconstancy. Children are very inconstant and wavering, they soon grow weary of the Things they impatiently desir'd before; and that which transports them this Minute, is offensive to them the next, and that without any Change happening in the Things; the Change is wholly in themselves. Well therefore may he be accounted a Childish King, who is apt at every Turn to alter his Purpose, without any solid Reason inducing him to it; whose Mind is as changeable as his bodily Postures; who instead of firm Resolves, deliberate and steady Counsels, shews great Fickleness in all his Proceedings; does, and undoes; likes, and dislikes; frowns, and favours; not according to Desert, and the true value and worth of Things, and Persons; but purely by Fits, and as the Fancy takes Him.

4. Another Property, is, Timorousness and Cowardice. Children use to be very timorous

rous and faint-hearted, to be afraid of meer Shadows, Goblins, and Bug-bears, and where there is the least appearance of Danger, they presently startle, and draw back. That King then is a Child, who is timorous and cowardly, who is apt always to fear the worst, and starts at every Apparition that comes in his Way, who wants Courage to prosecute any great and noble Design, who dares not assert his Peoples Rights, or defend them from Enemies, and when their Safety and Welfare requires it, expose himself to Dangers and Difficulties for their Sakes.

5. And Lastly, Another Property of such Kings, is, Softness and Effeminacy. Children, 'Tis well known, are very soft and delicate, are extreamly fond of whatever is pleasing and grateful to the Senses; and can relish no Delights, beyond such as are of a sensual Nature. He then is a Childish King, who while he governs others, is a Slave to his Senses and Appetites, gives up himself to Luxury, Wantonness and Excess; and has no taste for any Pleasures above such as are sensual. And thus I have taken Notice of some of the Properties of a childish King, *viz.* Ignorance, Frowardness, Inconstancy, Cowardice, Softness and Effeminacy. These, and the like Qualities, very ill become Princes, and look with a threatening Aspect upon the People which they govern. Where-ever they are found, such a Train of dismal Consequences attend them, as overspread a whole Nation at once, wasting like an Inundation, or an Army of Locusts. Among the many severe Judgments with which God threatens his People, *Isa.* iii. this is one and indeed one of the most heavy and universal,

sal, v. 4. *And I will give Children to be their Princes, and Babes shall rule over them.* Children and Babes, not so much with respect to their Years, as with respect to their Ignorance, Stubbornness, Inconstancy, Cowardice, and brutish Sensuality. But here I shall more particularly shew how woful the Circumstances of a Nation are, whose Governors are no better qualify'd.

1. Then as to Ignorance; When Kings are Children in this respect, how wretched is the Condition of their People! For how can they govern as they ought, who understand not the Nature and Ends of Government? who are ignorant of the Laws and Constitution of their Country? who see wholly with other Mens Eyes, not with their own; and do every Thing at random and by chance? How easily will such Governors be impos'd upon by Flatterers, and Men of base and mercenary Designs, and be drawn into Methods dishonourable to themselves and their People, and destructive of their Welfare? How apt will they be, to hearken to evil Counsellors, who shall persuade them to break in upon the Boundaries of Laws, to give the Royal Assent to repeal good Laws, and establish those that are bad, to advance worthless and wicked Men, and to slight the worthy and deserving, and commit a thousand other Blunders of a very mischievous and fatal Consequence?

2. As to a froward, stubborn and perverse Temper; When Kings are Children in this Sense, the Condition of their People is truly deplorable. Farewel then to their Liberties and Properties, and whatever is dear and valuable to them. They must no longer expect

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to be free Subjects, but Slaves and Beasts of Burden. They have nothing, no not their Lives, that they can call their own, all lies at the Mercy of such an insulting arbitrary Prince, who puts off the King, and assumes the Tyrant; knows no Law but Will and Pleasure, has no Bounds to controul him, but his own extravagant and unbounded Humour. There are too many sad Instances in *Europe*, as well as in other Parts of the World, of the Misery of People who are thus govern'd. And then,

3. When a King is fickle, inconstant and unfaithful, what Miseries may not a Nation expect? Men that are in favour however well qualify'd and deserving, cannot tell how soon they shall be frown'd on, and turn'd out of their Places, and others of the vilest Principles and Designs, may expect Promotion in their Turn. Neither their own Subjects, nor Foreigners, can depend upon their Word; they will make nothing to break the most solemn and sacred Leagues and Treaties, nor are their Promises, their Oaths, their *Bona Fide*, any Security at all. And how must the Credit of such a Nation sink, and its Interest dwindle, and decay?

4. When a King is timorous and cowardly, the Nation is likely also to suffer a great deal by it. He having not a Heart to defend his Subjects, and right their Injuries; they are left as Sheep without a Shepherd, which are in continual danger of being devour'd by Beasts of Prey. In such a Case, the Enemy will gather Boldness, threaten high, and make extravagant Demands; while the tame, easy, and timorous Prince, yields to them all; and so

so the Enemy encroaches farther and farther, till all perhaps is at length lost.

5. And Lastly, As to that other childish Quality, *viz.* Effeminacy and a Fondness for what pleases the Senses and Appetites; this also, when found in a Prince is of very mischievous Consequence to the People: As shall be shewn under the other Clause of this first Part of the Text, where I am led to speak of it, and to which I now proceed.

2. As 'tis said to be very mischievous and destructive to a Nation when its King is a Child; so likewise when its Princes or Rulers, *eat in the Morning*, i. e. When they take their Food at unseasonable Hours, and in an intemperate Measure; when they give up themselves to Rioting and Luxury, to Gluttony and Drunkenness, when they are so eagerly set upon gratifying their sensual Desires, that they begin about it in the Morning: The Morning, a Time which should rather be spent in worshipping God, and in dispatching the weighty Affairs of the Nation. This Part of the Day was always reckon'd the chief Time of Judgment and Counsel, as the Evening was the Time of Mirth and Relaxation: And to this, some refer that Passage of *Jer. xxi. 12.* *O House of David, thus saith the Lord, execute Judgment in the Morning.* And 'tis a Saying of Socrates, *In the Morning Counsel, and in the Evening Conversation.* The Morning is then mention'd, to denote Men that wholly devote themselves to Excess and Luxury: And surely for Princes to be of this Character, to be Slaves to their Appetites and Senses, and live in Luxury and all manner of Intemperance, must needs be of very mischievous

chievous Consequence to their People, and that on several Accounts. As,

1. On the Account of their ill Example ; The Example of Princes and Rulers, is of great and universal Influence. As their Behaviour is generally observ'd, so it will be generally lik'd and follow'd. So that when they set an ill Example, by being devoted to Luxury and Excess, the Infection presently spreads thro' the Court ; from thence, thro' the City, and from thence it runs on like Wild-fire, or the Plague, thro' all Parts of the Country ; and so the Corruption soon becomes general, and most deplorable.

2. The Viciousness of Princes is also very mischievous to the People ; because it hinders them from inspecting the Nation's Concerns, from promoting its Welfare, from administering Justice, and governing as they ought to do. Hereby that Time is consum'd, that should be employ'd in dispatching the most important Affairs ; hereby their Faculties are impair'd, and weakned, their Minds debas'd, their Affections flatned, and that noble and generous Spirit that should be found in Princes dies within them. Hereby they are very much hindred from maintaining good Order, from discouraging Vice, and promoting Virtue among their Subjects. For how can this Work be attended to as it ought ? How can a Prince set about it in good earnest, or hope to be successful in it, who is scandalously vicious himself ? Hereby Princes will easily be deluded and impos'd on, and while they are govern'd by their Passions, the vilest of Men will govern them, and draw them in to do a great many injurious Things. Hereby the People will come
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to be oppress'd and drain'd of their Substance, to support their Prince's craving Extravagances. Hereby (in a Word) they forfeit the Blessing of GOD on their Administrations, and hasten down his Judgments, not only on themselves, but on their People, who fare the worse every Way for the Wickedness of their Princes.

And thus now it has been shewn of what mischievous, and fatal Consequence it is to a People, when those that govern them, are devoted to Luxury and Excess. The *Carthaginians* (as *Plato* tells us) had such dismal Apprehensions of the Mischiefs that sprang from the Luxury of Governors, that they made a Law that no Magistrate whatsoever should drink any Wine all the Year in which he bare any Office. And agreeable to this is the Advice that King *Lemuel's* prudent and tender Mother gave to him, *Prov. xxx. 4, 5. It is not for Kings, O Lemuel, it is not for Kings to drink Wine, nor for Princes strong Drink: lest they drink and forget the Law, and pervert the Judgment of any of the afflicted.* I have now done with that Part of the Text, which sets a dismal Scene before us; and you see how well it may be said, *Wo be to that Land, &c.*

II. I come now to consider that Part of the Text which presents us with a bright and charming Scene. *Blessed art thou, O Land! when thy King is the Son of Nobles, and thy Princes eat in due season, for Strength, and not for Drunkenness. When thy King is the Son of Nobles, i. e. Is not only of a Noble and Illustrious Family, as too many Kings have been who were nevertheless (God knows) most horribly vile and*

and wicked, but who is endow'd with noble Dispositions, with illustrious Vertue, and Worth; who inherits the heroical Spirit, and great Qualities of his Ancestors, and makes due Improvement of their Example, and of his own ingenuous and liberal Education. *Blessed art thou, O Land, When thy King is of such a Character, and when* (as it follows in the next Words) *thy Princes eat in due season, for Strength, and not for Drunkenness.* When they do not eat, and drink, and recreate themselves at unseasonable Hours; but make Pleasure wait upon Business. First dispatch their great and weighty Affairs, and then sit down to refresh and divert themselves. But not however to serve their Lusts, and please their extravagant Appetites, and indulge themselves in Intemperance, and other Debauchery. Not for such base and vicious Ends, but to chear and exhilarate their Spirits, to recruit and strengthen their Natures, that they may return to their weighty Business with fresh Vigor, and be the better fitted to serve their God, and their Country. And now, who sees not the Happiness of those Nations, whose Kings, and other Governors are such as these? who have something more than a noble Descent and high Station to boast of; who possess whatever was Virtuous and Heroical in their Ancestors, and not contented barely to copy after them, endeavour to outshine the Originals; whose Wisdom and Knowledge, is bright and comprehensive; who understand the Nature, Use, and Ends of Government, the several Laws, and Constitutions of their Country, the Genius of the People, and the Way to make them great and flourishing, and
are

are Masters of every Knowledge needful in a Prince; who aspire not after arbitrary and despotick Sway, nor break in upon their own Engagements, and the Rights of the People; who think there are Laws and Rules for them, as well as for their Subjects; and are as willing to discharge the Obligations themselves are under, as to have the People discharge theirs; who make the Laws, and not their Will and Humour, the Measure of Government, and are as forward to maintain their Peoples Properties, as their own Prerogatives; who are firm in their Resolutions, faithful to their Promises, and inviolably keep their Leagues and Contracts; who are bold in a good Cause, and when Occasion requires, courageously defend and succour their People, valuing their Lives and Liberties equal to their own; who, in a Word, are govern'd by the Rules of Virtue and Religion, and take care not to break those Laws of GOD and Man themselves, which they require others to observe? Are not feasting, and recreating themselves, when they should be attending on publick Affairs, and acting for the Good of their People, and in their gayest Hours do nothing unbecoming the high Character that they bear, nothing that exceeds the Bounds of Moderation and Sobriety? O blessed! thrice blessed People, whose Kings and Princes are such as these! Their Faces may well smile, and their Hearts overflow with Joy; great is their Safety! bright and growing their Prosperity! And tho' their Land is naturally bleak and barren compar'd with others, yet such a Government will render the Climate more mild and the Soil more fruitful, and flourishing; and will

will make a far more desirable Habitation, than those Countries, whose Inhabitants groan under Tyranny and Slavery, tho' the Sun shines upon them with warmer, and more enlivening Rays. And now, before I mention it, I believe your thoughts are fix'd upon your own Country; a Country, tho' not equal to some others in natural Advantages, yet happy far beyond them in its Laws and Government, and happy in the King that GOD has now graciously set over us. *Blessed art thou, O Land! O Britain! whose King is the Son of Nobles*; who is not only of a Royal Extraction, descended from a long Train of Princes and Heroes; but what is more to be regarded, is himself adorn'd with Princely and Heroical Vertues. A King, who is as far from being a Child with respect to Qualities, as with respect to Years. who is renown'd over all *Europe* for his Wisdom, Knowledge, Penetration, Clemency, Constancy, Resolution, Faithfulness, Courage, Temperance, Zeal for the Protestant Interest, and the Good of Mankind in general, and whatever else is Great and Noble.

A Gentleman, who, some Years ago, writ an Account of the Court of *Hanover*, where he resided for a considerable Time, among several other Things he says to the Advantage of our Present KING, speaks thus concerning Him: "He is reserv'd, (says he) and therefore speaks little, but judiciously: He is not to be exceeded in his Zeal against the intended Universal Monarchy of *France*, and so is most hearty for the Common Cause of *Europe*: He understands our Constitution the best of any Foreigner I ever knew; and tho' He be well vers'd in the Art of War,

" and

“ and of invincible Courage, having often ex-
 “ posed his Person to great Dangers, in *Hun-*
 “ *gary*, in the *Morea*, on the *Rhine*, and in
 “ *Flanders*, yet he is naturally of peaceable In-
 “ clinations, which mixture of Qualities is
 “ agreed by the Experience of all Ages to
 “ make the best and most glorious Princes.
 “ His Administration is most equitable, mild,
 “ and prudent. He is the most beloved by his
 “ Subjects of any Prince in the World. There
 “ is no Division or Faction among them by
 “ reason of his impartial Favour, and instead of
 “ railing or grumbling against his Person,
 “ they would never make an End (if you
 “ would have Patience to listen) of telling
 “ Stories, denoting his Justice and Moderati-
 “ on. So far our Author. When this excel-
 lent Prince was called hither, by the merciful
 Providence of God, what reciprocal Affection
 was there shewn between him and his *Hanover-*
rian Subjects? how kindly did he moderate
 their Taxes, and set his own Brother, (a Prince,
 we are assured, of a mild Temper, and other
 very commendable Dispositions,) over them
 in his Room? And what ardent Affection
 did that brave and grateful People shew to
 him! with what Regret did they part from
 him? How fondly did they flock about him?
 ready to hang on his Chariot-Wheels, bedew-
 ing their Cheeks with Tears, making loud La-
 ments for the Loss of him, and sending up
 the most ardent Prayers to Heaven for his Pre-
 servation and Welfare? Their Loss is our un-
 speakable Gain. We have a Prince upon the
 Throne, adorned with the brightest Virtues,
 under whose Government we may expect the
 C greatest

greatest Blessings a Nation can enjoy. A Prince, who, by the Steps he has already taken, by the several Declarations he has made, by the noble Patriots he has chosen to act in the Ministry under him, and by all that has pass'd ever since he came over, has shewn the greatest Wisdom, Resolution and Zeal for the common Good. And we have the Blessing not only of a Protestant Prince upon the Throne, so conspicuous for his Virtues, but of a numerous and very promising Offspring of Protestant Successors; so that great, *O Britain*, is now thy Happiness if thou art but sensible of it! And thus I come

2. To raise some Inferences.

1. How thankful should we be to Almighty God for the great and signal Favours he confers upon the Nation? For preserving the King from the Dangers of Land and Sea, and from all the mischievous Designs of his Enemies, for bringing him over, and seating him on the *British* Throne so safely and peaceably? for the many Blessings we enjoy under his auspicious Government, and for the Prospect we have of a Succession of Protestant Princes of the same illustrious House, and so of having these invaluable Blessings we enjoy continued down unto late Posterity? 'Tis by God's Appointment, that *Kings reign, and Princes decree Justice*: He is the King of Kings, the great Lord of the World, who disposes of earthly Crowns according to his Pleasure; and what Cause then have we to be thankful to God for setting such a King over us? for placing our Liberties and Properties on such a sure Foundation, and for all that Train of Providences that

that brought about these happy Events. And here we are call'd to look back with Joy and Gratitude on King *William*, our glorious Deliverer, who came timely over for our Relief, saved us from the Brink of Ruine, and turned the Shadow of Death into the Brightness of the Morning ; Whose Revolution gave Birth to the Protestant Succession, and those endless Blessings that hang upon it. While ungrateful Wretches strive to blacken the Memory of that great Prince, and call the Settlement of the Crown on the House of *Hanover*, King *William's* cursed Legacy. All, I am sure, that are Friends to our Constitution, and the Protestant Interest, will honour and bless his Memory, for the glorious Deliverance he brought with him, and the Legacy he left behind him, and will think they can never praise God sufficiently for so well securing those Blessings he designed us.

You are not ignorant what repeated Attempts there have been to rob us of these invaluable Blessings, to destroy the Protestant Succession, and all our Religious and Civil Liberties and Properties, and reduce us to Poverty and Slavery. There is a Popish Pretender to this Crown, one who has been nurs'd up in the Court of *France*, and who has doubtless imbibed all their enslaving, cruel, and impious Maxims. He has been ~~unremittingly~~ endeavouring to gain what he calls his Right, and too many (God knows) among our selves have villanously favoured his Cause. Pamphlets have been written, Sermons have been preach'd, Money has been rais'd, and Men have been list'd for this End: Things here

were grown so ripe for him, that his Friends made sure of Success. Our Trade and Commerce was decayed, our Credit sunk, our Properties nearly invaded, our Conquests render'd fruitless, our Friends most perfidiously abandoned, our Enemies caressed, strengthened and encouraged, and a smooth way paving for the Pretender's coming over. But now God has wonderfully disappointed him and his Friends, and turned their gay Hopes into Confusion and Despair, has placed our rightful and lawful King George upon the Throne, and things are now so well settled, that 'tis not, I hope, in any humane Power to unsettle us again. *Great Deliverance giveth he to the King, and sheweth Mercy to his Anointed, and to all his People. The King shall rejoice in God, every one that sweareth by his Name shall glory, but the Mouth of him that speaks Lyes shall be stopped.* How wretched alas, would our Case have been! should our Enemies Designs have succeeded? Our dear Liberties and Properties would have been ravished from us, we must have groaned under Slavery and Oppression, have been deprived of every thing valuable, even of the Word of God, that Bread of Life; We should have been obliged either to renounce our Religion, or to perish in its Vindication, and our Posterity would have been bred up in Popery, Superstition, and Slavery. These would have been some of the dismal Consequences of our Enemies succeeding, and what grateful Returns therefore should we make unto God for so happily disappointing them?

2. How base and unworthy are those Persons who are uneasie under the present Government, who hate and despise so gracious a King, find fault with his Management, and too plainly shew an Inclination to rebel? and that whilst the King governs with the greatest Wisdom and Clemency, is the common Father of his People, and does his utmost to promote their Welfare all manner of Ways? This doubtless is a horrid Crime, and betrays the greatest Baseness and Ingratitude. I wish this infamous Character did not belong to too many in this Nation. Men, that murmur and complain, and are ready to oppose the most equitable and moderate Administration! who love to find fault with their Governours, and would turn every thing upside down, if they knew how. Who, while they raise grievous Outcries of the Danger the Church and State are in, are themselves the greatest Enemies to both, by endeavouring to breed Distraction in Affairs, to spoil Commerce, to exasperate Peoples Spirits against one another, and create endless Jealousies and Disquietudes in their Minds. 'Tis sad to consider what restless Spirits of Wickedness there are among us; who seem resolute to assault the King and Government, tho' they perish in the Attempt. There is a remarkable Instance of this Nature in a late infamous Pamphlet, called, *English Advice to the Freeholders of England*: Which, tho' stuff'd with Malice, Lyes, Slander, and Treason, has been industriously spread over the Nation, and (to their Shame be it spoken) has met with too kind an Entertainment among some, whom Con-

science

science and Gratitude might have taught better. Monsters, to sting the Bosom that warms them, the Breast that feeds and nourishes them! to insult a King so rightfully and lawfully set over them, so excellently accomplished to govern, and whose studious Care is to make all his Subjects happy!

3. Let us see that we abhor every thing of this Nature, and treat the King, whom God has set over us, with just Respect and Gratitude. And here I shall barely mention a few Particulars and so conclude.

1. Let us entertain the most honourable Thoughts of his Majesty. In the same Verse where we are required to *fear God*, we are required to *Honour the King*, 1 Pet. ii. 17. We should honour our King, not only by our outward Behaviour, but by entertaining honourable Thoughts of him. And certainly we can never think too honourably of a Prince, who is not only set in the most honourable Station over us, but is adorned with the most noble and honorable Qualifications.

2. We should shew our Regard to the King, by praying for him, 1 Tim. ii. We are directed to pray, not only for all in general, but for *Kings, and those in Authority*, in a special manner; and great Reason is there for it, considering the Difficulty of the Work to which they are called; the great Temptations to which they are exposed; the many Enemies, with which they are surrounded; and how much our own, and the Nation's Interest and Happiness depends upon them.

3. Let us shew our Regard to the King, by vindicating his Name, and speaking in his
just

just Praise. This is the least we can do for a Prince, who vindicates our Rights, secures, under God, our Liberties and Properties, and whatever is dear unto us.

4. Let us shew our Respect, by a chearful paying of Tribute. We are taught, by our Saviour, to *render unto Cæsar the things that are Cæsar's*, Mat. xxii. 21. And by the Apostle, to *render Tribute to whom Tribute is due*, Rom. xiii. 7. And we have great cause to pay Tribute, and to pay it chearfully, when we are so well assured that it will not be employed to ill, but to good Purposes: not to support Luxury, Wantonness, and Extravagance; or to injure or betray the Nation, but to promote its Prosperity and Happiness.

5. We should shew our Regard to the King, by defending him, and his Government, if call'd to it, against all Opposers, whether Pretender, Papist, or whatever else they be.

6. And *Lastly*, shew your Regard to the King, by being, on all accounts, dutiful and loyal Subjects: by obeying the Laws, and complying with all his Majesty's reasonable Commands. And here 'tis to be observed, that vicious Practices, such as Swearing, Injustice, Drunkenness, Profanation of the Sabbath, Lewdness, &c. are Offences against the Laws of the Land, as well as the Laws of God. And Men of such Characters are bad Subjects, as well as bad Christians; and are, in a sense, Rebels against the Government. They encrease the Governor's Burdens, they go the Way to pull down the divine Judgments

ments on the Nation, and bring all to Ruin and Confusion. Let us then avoid and detest such Practices, let us live quiet and peaceable Lives under our Governours, *in all Godliness and Honesty*; And then we may expect the Favour, not only of our Earthly Governours, but of God himself. And thus we shall procure lasting Blessings, both for our selves and the Nation, and as thus we shall promote our Happiness here, so this is the Way that leads to everlasting Happiness and Glory. To which blessed State, I pray God, bring us all, for the Sake of Jesus Christ our Lord and Saviour. *Amen.*

F I N I S.

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